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How Wars are Started

AN EDITORIAL

Pacific School of Religion
Berkeley, Calif.

Instruction in Quakerism

J. C. RUSSELL

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WIN AGAINST SEPARATE SCHOOLS IN HAWAII

Hawaiian Law of 1920, regulating foreign language schools in the islands, was declared by the Supreme Court to be an unconstitutional invasion of the rights of Japanese, who attacked it. The law, which contains provision for the licensing of teachers, the supervision of text books and the length of school hours, not made to apply to public and private schools generally, was found defective as a whole, the court refusing to state whether any of its provisions were valid. Justice McReynolds delivered the unanimous opinion of the court. He cited the Fourteenth Amendment to the Federal Constitution, which prohibits states from depriving persons of life, liberty or property without due process of law, and the Fifth Amendment, which extended the same protection to the territorial possessions. "We of course appreciate the grave problems incident to the large alien population of the Hawaiian Islands," the opinion declared, "but the limitations of the Constitution must not be transcended."

INFERIORITY OF RACES DECLARED A FALLACY

Alarmists, in recent years, have frequently bemoaned what they term the "mongrelization" of our population as a result of the mingling of the original American stock with immigrants from Europe and Asia which they consider racially inferior. Professor Franz Boas, of Columbia University, brands such statements fallacies in an article in *Current History*. In the first place, states Professor Boas, the distinctive European types, such as the Latins and Teutons, are themselves the products of the heterogeneous mingling of tribes of the most diverse origins that have swept over Europe from time to time in the identical process which is going on at a much more rapid rate in the United States. He then points out the fact that in the case of the European nations, all being branches of a single race, the differences determined by heredity occurring in a nationality (that is, between various family lines) are much greater than the differences occurring between different racial groups. "For example, when we compare the inhabitants of Italy as a whole the similarity in regard to many traits is so great that a considerable number of individuals might belong to either one of these two types." Therefore, it is obviously fallacious to call one such racial group inferior to another. That the effect of social environment seems to be the most important factor in determining behavior is the conclusion reached by Professor Boas. This is strikingly borne out by the fact that when a family is divided and the branches become members of various nationalities they develop different mental habits. "The functions of the body, physiological as well as mental, are determined to a much greater extent by environment than is the case with the anatomical form of the body. The wide range of variety in mental reaction, found in every individual, makes it plausible that with a change of geographical and social environment a thorough modification of function, particularly of mental function, will occur." Accordingly, it is impossible to predict what changes will take place in immigrants that come to this country, and they may well be changes that would alter for the better.

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NEW METHODS IN A NEW AGE NECESSARY

Are missionaries adapting themselves to the new conditions in China? The need for this was well worded in a recent statement by Bishop L. H. Roots of Hankow: "Only as the Church can become as truly Chinese in China as it is English in England, German in Germany, or American in America, can it overcome the handicap of appearing to be a foreign institution." Bishop Roots also says: "The task of the Christian missionary from abroad may be far from complete, but everything he does will have to be done, if it is to be most effective, with a new orientation. Henceforth the Chinese Church must occupy the foreground of the Christian enterprise as a whole in China, and be the actual determining factor in the missionary's life and work." The process of adaptation will be undertaken differently in different places, but in general it will come about by having ordained missionaries, teachers, doctors and others taking their place side by side with Chinese workers of similar training. They will receive appointment from, and render their report to, the council or other recognized organization or authority of the Chinese Church. To be more specific, instead of being the leader and director of every form of Christian activity, the new service called for will consist in advising, in guiding as to relative emphasis, in securing information about similar activities in other lands, in providing encouragement and stimulus, and in general, of being a friend. From another viewpoint, his chief function will be that of devotion to the religious life, of interpreting to China the Spirit of Christ and the inner significance of the Christian movement.

AFRICA BIRTHPLACE OF MAN SAYS SCIENTIST

Africa is given as the scene where mankind originated, in a report by Alonzo W. Pond, Director of the Logan African Expedition of Beloit College, of which a resume is published in the *New York Times* and relayed by the National association for the Advancement of Colored People. The expedition, according to Mr. Pond, found the skeleton of a human child dating back to 60,000 B. C., in Algeria, Northern Africa, and also remains of long extinct animals such as a giant ox measuring 52 inches between the tips of the horns. Mr. Pond believes that prehistoric man populated Africa and then migrated to Europe across the land which once joined the two continents of Europe and Africa before the Mediterranean Sea separated Gibraltar and Italy from North Africa.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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How Wars Are Started

THAT busy traveling ambassador of the War Department, Hanford MacNider, thus enlightened a southern audience recently: "Only the people can start a war. Then it is the joy of our army and navy to stop it." This is ovbiously a good example of "special pleading," in which the facts of the situation are blandly ignored. MacNider was of course making the usual War Department plea for preparedness. He would picture a bellicose, bloodthirsty people rushing the country into a war which the peace-conserving army and navy would bring to a speedy conclusion—if sufficiently well prepared!

Now what is the actual situation? A *real* ambassador told us a few weeks ago. In his notable Harvard University address on June 23, the Hon. A. B. Houghton, our representative at the Court of St. James, told bluntly how nations are maneuvered into war against each other. "This maneuvering," he said, "is not done by the masses themselves. Collectively and as individuals they have little, if anything, to do with the subtle and gradual shifting of international relationships. Their interests are directed to the more humble and prosaic task of earning a living. The maneuvering is done by little groups of men called governments. The entire process is in control of the smaller groups. They make the issue. They declare the war. The masses they control simply obey." Ambassador Houghton made a plea for the same degree of democratic control of our external affairs that we have established of our interior affairs, declaring that "we cannot safely continue to be democratic within our national frontiers and autocratic in our relations with other people." Accordingly he suggested that the question of going to war be decided by a popular referendum.

Now comes that quasi peace journal, *The Advocate of Peace,* which strangely demurs to Mr. Houghton's position. It holds that "wars are usually fought with the enthusiastic approval of the people," offering as an example our participation in the World War. "It is not necessary, as a rule," it contends, "to go through the formality of a plebiscite when a nation is raging for war. The will of the people is self-evident." *When a nation is raging for war!* The *Advocate* and Preparedness MacNider seem to paint the same picture of a war-thirsty, berserker people. May we call their attention to what attitude this war-raging people of their vivid imaginations took early in the year, when, in accordance with methods outlined by Mr. Houghton, we were about to be maneuvered into a war with Mexico. Veteran observers at Washington reported such a deluge of popular protest from all over the country as had never been known—and our government took the second, sober thought. So much for a "nation raging for war."

Very much beside the point is the statement quoted above that wars are usually fought with the enthusiastic approval of the people. The question here is not how wars are fought, but how they are started. Those same little groups called governments, that maneuver wars into being, are cleverly able to promote them and "sell" them to the people. They control the sources of popular information which they do not hesitate to pollute with the infamy of lying misrepresentation. Thus poisoned, the people are inflamed with fear and hatred, and are made to fight with "enthusiastic approval." Were the people of the United States "raging" for entrance into the World War? It was not until after months of frenzied propaganda on the part of the government that the people really had a heart to fight.

Continuous revelations are being made of the vile nature of this propaganda. A few of them were made by Arthur Ponsonby, member of the British Parliament and former cabinet member, when in this country earlier in the year. He vividly described how the "Belgium baby had a great deal to do in bringing the United States into the War." He saw the films as they were made, *in England,* to be used in America, "cleverly calculated to change a pacifist into a fighting militarist. Lusitania medals—given to Germans for sinking the ship—were made in England! The great cheering crowd, that passed as gathering in front of the Kaiser's palace after the sinking was really a picture taken in 1914, on the occasion of the Kaiser's birthday." A similar ruse was perpetrated in this country some months ago, in an attempt to embroil this country with Mexico. A photograph was published picturing a big crowd in the streets of Mexico City, protesting against the action of the Mexican government in its issue with the Catholic Church. It developed that the photograph, taken months before, had nothing whatever to do with the issue in question!

Yet, despite all these and other disclosures as to the sorry, sordid method of manufacturing a popular war spirit, we doubt not that should another war be declared, the people could be brought to support it. This will be so as long as "those charged with political authority assume the inevitability of war," and proceed to make it inevitable by their devious maneuvering. MacNider and the venerable *Advocate of Peace* to the contrary notwithstanding, we take our stand with Ambassador Houghton, who says: "A durable peace cannot be based upon force. It must, if it exists at all, be based upon good will. And I believe profoundly that that practical good-will exists, that the great self-governing peoples can safely trust one another, and that only a method of dealing between them, inherited from an out grown system of autocratic government, prevents our recognition of that great and beneficent fact. We are caught in a process of our own making. And we must unmake it."

Instruction In Quakerism

BY J. C. RUSSELL

DURING the World War the defection of so many of our members from our testimony against participation in military affairs came as a distinct and painful surprise. We were overwhelmed with propaganda which justified even the perforating of Germans with bayonets by the bland assurance that God willed it—a new crusade for liberty, democracy, and a "War to End War." Christ even was seen in the trenches on the Allied side! Our young men were cajoled into fighting because this war was a just war; probably the last one. We were flattered that our tradition of conscientious objection would be best upheld by participating in this one war. To many older Friends and some of the younger members, our Quaker principles and a knowledge that such arguments are the common stock of war-mongers of all ages were sufficient to hold them to our ancient testimony. For too many, however, this testimony was only a tradition based upon inherited prejudice rather than knowledge, and it succumbed easily in the face of the well-conducted campaign to make the people of these United States understand that "Gott mit uns" was a mistake because He was actually on our side.

This ignorance of Quaker principles displayed so spectacularly in this instance is symptomatic of a general lack of understanding of both the faith and history of Friends. What is true of our attitude towards war is also true of our other testimonies. It bodes ill, not only for our position in the next war, but even for the development of the Society in the intervening thirty or forty years. Our principles and way of life are based upon definite religious beliefs—the Inspiration of a loving Father as revealed by the Holy Spirit and the life and death of Jesus Christ. We have adequate expositions of the Quaker position and history, but their circulation is limited. The problem is to get this message to the ninety and nine who are ignorant rather than to the one who knows. Knowledge is power, especially in the face of propaganda.

We have been too much inclined to trust to the efficacy of Friendly atmosphere, especially in the East. The child goes from a Quaker home to a Quaker day school, then to a Quaker boarding school and possibly to a Quaker college. He spends his summer in a Quaker summer resort and enters a Quaker business concern. Such a series of associations produces Quakers by tradition rather than by knowledge. It often protects from valuable contacts with non-Friends, preventing the comparison and contrast with other faiths which would lead to seeking the foundations of our own. The amount of actual theology and denominational history taught by Friends' schools is surprisingly small—so small as to justify the alleged statement of the Jewish lady concerning one of them, that "there isn't enough religion there to hurt anyone." Even at Westtown a decade ago practically all of our accurate knowledge came from one short course—well-taught by Mary Ward—but still too short, as the large number of Westonians who leave Friends illustrate.

Western Friends suffer from the opposite condition. They are not sufficiently aware of the peculiar beliefs of Friends. Of course, religiously we derive much from our many inter-denominational contacts through ministerial associations, Sunday School, Christian Endeavor, etc. Our services approximate those of other Protestant denominations, even though some time is usually still devoted to worship on the basis of silence. Almost unconsciously we have adopted practices hardly Quakerly. The result is that our members, not feeling the difference between our faith and others, drift easily into other churches. In this way, we suffer a steady drain upon our membership, especially in the larger cities. There is very little attention given to instruction in Friends' doctrine.

Our colleges pride themselves upon a broad tolerance. Quakerism is usually more prominent in the President's report to the Yearly Meeting than in actual practise. The matter of endowment and attendance makes this advisable in the thought of the college management. Considering the vast sums of money given to our institutions in tuition and endowment the actual returns in the form of earnest and religiously well-informed Quakers are quite disappointing. Students can pass through our colleges and receive as a sign of a liberal education an A. B., yet know little of Quaker practises and less of the principles underlying them. Barclay and Woolman may mean nothing to them.

The present situation is hardly satisfactory. Our families are not teaching the fundamentals of our faith. Our secondary schools generally can be distinguished from other private schools by little more than certain practises of Friends. Our colleges have devoted themselves to formal education as measured by credits, hours, and cuts (except for the experiments at Guilford and Whittier) and provide their students with the same training and knowledge as the state universities. In our struggle over Fundamentalism we are losing sight of Quaker beliefs which have always been and should always be admirably adapted to carry us safely through the materialism of a Modernist world at its worst. Fortunately we have adequate instruments for Quaker education—emphasis is on Quaker—but we need the proper religious statesmanship to use them.

Our secondary schools might set aside a portion of each day for definite religious instruction. Non-Friends could be excused if their parents so desired, but many would not object, and even would be glad for their children to have any type of tolerant, positive, religious instruction. This should not be the conventional Sunday School instruction but a genuine course in Friends' beliefs and practises. The idea of compulsion will doubtless frighten some—yet what subjects of secondary study are not compulsory? Since in most children's minds compulsion signifies importance in school, religious education ought to be included in the required list.

A liberal education should include at least a reasonable appreciation of religion, one of our greatest intellectual forces, and a Quaker education ought to connote an accurate knowledge of Quakerism. A student might be required to elect a course in the History of Christianity, allowing at least half a semester for Quakerism, from which non-Friends might be excused if they so desired. Such a course, avoiding the question of interpretation involved in Biblical courses, would help unite Friends upon their key beliefs, and open to them the Friendly solution of past problems and the possibilities of Friendly action in the future. If required of Freshmen it would lead many to more advanced Christian and Quaker study. Contact with Christian doctrine relieves the impression that it is an uninteresting subject.

As long as we publish our own Sunday School papers we might use a certain number of lessons to teach Friends history and beliefs, possibly one year in every three or four. We might have one primary series, one junior, one intermediate, and two or more senior courses devoted to the many interesting religious adventures of Friends and a regular exposition of our beliefs. Such courses would often prove more interesting and stimulating than the present lessons on Old Testament heroes. We also need more of a teaching ministry in both the pulpit and classes in Sunday School. Our information derived from our ministers, editors, and teachers is usually excellent but quite miscellaneous: it needs to be leveled off occasionally by a comprehensive series of sermons or articles designed to give a broad view of our beliefs. As a denomination we probably have more than our share of good teachers and preachers.

The increasing complexity of our world reduces the efficacy of education in our meeting. There is less attendance upon mid-

week service and business sessions. But our principles remain and if we are to have the faith in them which they deserve we should be willing for people to know of them. From the vigorous missionary attitude of Fox and his co-workers we have adopted an almost timorous reluctance to spread our doctrine. Our Five Years Meeting might well consider this subject. Only upon the rock of faith through knowledge will our denominational structure be safe.

Colorado Springs.

The Minister as An Organizer

BY WILLIAM J. SAYERS

Early to bed and early to rise,
Work all day and organize.

NO man is so quickly found out as an idle minister, for he cannot hide his idleness. The pastor needs to be as systematic as the most systematic business man, and as active as the most active worker.

Spiritual leadership is the real work of the pastor. However, every minister knows that his spiritual leadership often depends upon the quality of his organized effort for the advancement of the kingdom of God and the church that he represents.

Church members do not shrink from exerting themselves, but they do hold back often because that which they are called upon to do is fruitless, for lack of forethought. The people have a mind to work, when some Nehemiah-like pastor organizes the forces for efficient, and therefore effective work. Right here comes the suggestion that the book of Nehemiah, is the story of a minister, who organized himself, then organized a weak force of discouraged ones into an aggressive power for building a city dedicated to righteousness. Read it again with this slant and it will minister anew to you. Incidentally Joseph is also a good example of an organizer and an excellent advertiser.

Perhaps before we go any further we had better define the word pastor in accordance with our theme. No minister in the Religious Society of Friends has gone into pastoral work for the money there is in it; for a Friends minister is out of character when he is a hireling. However, most of them cannot give their time entirely to religious work, because of an insufficient income; therefore a Meeting agrees to give a man or woman, with the gift of a pastor, a certain amount each month (payable bimonthly at least) so that he can be free from worry concerning the support of himself and family.

Meetings have realized that, "what is everybody's business is nobody's business." In these days, business is so organized that the membership cannot carry on the work that it must do in its community. So, a trained worker is needed to work among the membership and attenders and represent the Meeting in community affairs. The pastor is recognized as the leader of a denomination and as such he is called into conference with representatives of the other churches so that there can be group action in community service and in all worthwhile work.

The business of the pastor is to study the best method of church work and pass it on to the members of the congregation that he serves. He is to be eyes and ears for the host while the members are busy earning a livelihood for their families. The membership does not have much time to study church finances and other church activities. Therefore the minister should endeavor to be a specialist on these matters. With his long view of the task he can lead his committees to catch the vision that will make the church a dynamic force in our modern world. The church that does not move up with the times will find that the times go on leaving the church behind.

An organizer is one who works to eliminate waste and false notions, so that the power will concentrate directly on the forward movement. An organization is merely an instrument to be used to place the proper responsibility upon each member of that group.

Tact is the oil that will keep the organization running smoothly. Appreciation of the feelings, thoughts and opinions of others is a wonderful lubricant. Graciousness without condescension often times keeps your good from being spoken of evilly. Committees and the membership do appreciate your grip on the eternal things, but at the same time they approve of your seeing the human need and meeting it in the more excellent way. This causes them to say, "We will go with you for you know where you are going and what you are going after."

Any organization of the company of Jesus must only be made for the expression of the spiritual leaven that is to go into the whole lump. Ideally this twain is so much one that the joints of the organization cannot be seen even by the most critical. Too much organization is like having more harness than horse.

The following clipping fell out of one of my magazines just yesterday: "London was astonished lately by a motorcar that went sidewise, backward, and forward with equal ease. It leaped a ditch, turned completely around in twice its own length, climbed high curbstones without a jar, and did all sorts of seemingly impossible stunts. All this was made possible by each wheel being independent of the others, yet all worked together harmoniously."

What a chance for a preachment on our likeness, or the reverse, to an automobile! External polish is not enough. Worry overheats and kills the engine; thinking throws in the clutch; a radiator of patience; carburetor of confidence; headlights of Good Will; strong steering gear and guider; proper fuel; remove knocks; charged with religious education:—many parts but "all one body we."

Pardon, let us throw in the clutch, for we do not want our way to be too winding into the land of our dreams. The ideal organization is hinted at by Christ himself when he put a child in the midst. The pastor that does not organize around the boy and girl power of his meeting has passed by his biggest opportunity, for the church, like the home must be organized around childhood.

Someone asked, "When is a business man not a business man?" The answer came quickly, "When he is on a Church Committee." If it is true that men lose their business sense in dealing with church affairs, then part of the reason for the church's inefficiency in handling its world problems is solved. An old phrase darts in right here as follows: "We need more business in our religion and more religion in our business."

The minister will call the chairmen of each committee together from time to time and check with them how the work of each committee is coming on. Out of this conference will come the suggestion that each chairman call his committee together, followed by a combined meeting of all the committees.

In this combined meeting a spokesman for each committee makes a statement for his particular group, explaining what his committee proposed to do the coming quarter and year. The rest will be a check upon him to see that they carry out their promises. There should be no need of saying here, that one person should not be on too many committees.

Reports should be expected by the minister whose business it is to supervise the working forces of the meeting.

The essential thing in an organization is to have a pleasant church life. We have in our church devotees and mystics, poets and practical, matter-of-fact people; some whose work is their prayers and some whose prayers are their works. Now it seems to this minister that the Friends Discipline has set up for us an organization that will keep the whole group a pleasant one, because it puts them all to work; for it is not an organization built around one man. A one man church cannot be socialized. The organization in the discipline is one that will create a group consciousness that will fuse us into a oneness in our togetherheartedness, that will cause us to say "This one thing we do," and out into the world we go, and every Friends Meeting becomes a Service Station.

Finally Friends "Look upward for guidance and inspiration; inward for growth and determination; outward for opportunity and service," remembering always that our level best is only good enough.

Muncie, Indiana.

Among the Doukhobors in Canada

BY J. PASSMORE ELKINTON

The dashing currents of the Columbia and Kootenay Rivers join at Brilliant, British Columbia. Prehistoric floods built the low delta between streams and the higher benches of sand and soil. Valley floor and rocky hillsides were all covered with thick forest the night the first party of one hundred Doukhobor men arrived in 1907. There was no shelter from the rain. In the morning the solitary settler across the river from whom they had bought the land, came in his boat. Within a month a ferry was constructed. Then began the conquest of the land, at first with axe and hoe alone, later with dynamite and machinery. Peter Verigin has preserved two mammoth piles of stumps unburned to give the children of the future some idea of the toil their forefathers endured to make their homes.

Today instead of forest a garden! The Doukhobors love color. Their houses are painted brightly inside and out with many flower gardens nearby.

We arrived, my son, David of twelve, and I, after twenty-four hours of mountain railway, at ten at night July 12, 1927. You will see on the map that Brilliant is about 20 miles west of Nelson, near the foot of Arrow Lake on the Kettle Valley line of the C. P. R. close to the U. S. A. border in British Columbia. Friendly voices greeted us. The home of the late Peter Verigin, where we were to lodge, was but a step from the station platform. It has been kept empty but in perfect order ready for his son, Peter, awaited from Russia.

Next morning our host, Joseph Shukin, Second Vice-president of the Christian Community of Universal Brotherhood, Limited, a Canadian corporation, and Director in charge at the Brilliant settlement, joined us at breakfast. "Grandmother" Verigin came in soon after. Evdokia Verigin is widow of the late Peter Verigin. She was in Russia at the time of her husband's death in 1924. Two members of the Canadian Community visited Russia in 1925 and she returned with them. To us for three days she proved a mother indeed. Long we shall remember her vigorous step, as clad in simple blue with her head scarf of darker hue, she preceded us each day, taking the head of the aisle between men and women at the different meetings.

The first subject of conversation, through interpretation by our faithful friend, Joseph Shukin, was in regard to Grandmother's son, Peter P. Verigin, of whom the Community had had word on the sixth of June that he was likely to be exiled to Turkestan. His mother's anxiety can well be imagined. Eagerly she hoped Friends might aid his release for Canada where the leadership of the Doukhobor Community awaited him.

Outdoors our first visit was with Grandmother to Peter Verigin's tomb. In the Community's Buick sedan we drove up the steep hill above the railway station. An immaculate platform of grass and flowers surrounds a dignified monument ornamented in stone with pick and shovel. Two members have care of the tomb.

It will be recalled that Peter Verigin was killed in a terrible railroad accident late in 1924. Our dining car steward had been on the train. He showed us en route the solitary pile of stones on the mountain grade erected to show the place where Peter Verigin's form was picked up after the coach in which he and others were riding had been blown to pieces. We were interested to find no one among either railroad men or Doukhobors who supposed that the crime had been premeditated. Dynamite illegally carried by some foreigners on the train who also were killed may have been the cause of the tragedy.

Below the tomb stretched the settlement; the Columbia and Kootenay Jam Factory, owned by the Community, at our feet; between us and the swift Kootenay River, our lodging, and several other houses; beyond and around the bend the gardens and orchards. Land here is too valuable for grains. Wheat and oats for the Community are grown on their land in Alberta. Bricks for the houses and other buildings come the hundred miles by rail down from their brick plant at Grand Forks.

There are now about four thousand Community Doukhobors in British Columbia; and some fifteen hundred more in the Community settlement in Alberta and Saskatchewan. No definite records are kept, as they should be, by either Communists or Independents, but the total number of Independents is supposed to be over six thousand. Secessions from the Community seem to have largely ceased since Peter Verigin's death.

The Community, like Friends' Yearly Meetings, has a general session annually, when the twelve Directors, one for each settlement, are elected. Tasks generally are assigned to the members annually, with appeal in case of dissatisfaction, to the Director of the Settlement. All dwellings in the Community are practically alike. Two comfortable brick, three-story houses about thirty by thirty-two feet, with a long low frame shed connecting, form what they call a "village." Several families, perhaps twenty or twenty-five persons, occupy each "village." The gardens and orchards adjacent to each "village" are cared for by its members, particularly the women. There is a surplus of men who obtain work outside, increasing the Community income. Friends interested in experiments in Christian community living would do well to study this Community in more detail.

In 1907 in Saskatchewan, the Canadian Government notified the Doukhobors who had not taken out homestead patents in severalty, that unless they did so, their lands would be thrown open to other settlers. Some form of oath of allegiance was involved. Rather than break up their Community or take the oath, the Community members under the leadership of Peter Verigin abandoned several million dollars' worth of homesteads and migrated, mostly to British Columbia, where they obtained high priced land but on long terms, and elsewhere in Saskatchewan and Alberta, in each case to land, already homesteaded by others. The Community now owns about 68,000 acres, 21,000 of which are in British Columbia and a little in Oregon. Its assets have been appraised at $7,000,000. An indebtedness, which they were attempting to consolidate when Peter Verigin was killed, of some $1,300,000 at high interest rates embarrasses them, but one has the feeling that unless too many members desert, the property of the Community ere long will become very valuable. Any member who leaves does so propertyless, as the stock of the Community Corporation is all held by the Directors in trust and is automatically transferred with the office. Since Peter Verigin's death a dissatisfied relative appealed to the Alberta Courts for redress, claiming expulsion. The Court found no evidence that the Community had expelled this member. The Community claimed its common property was open to the deserter in any way he wished to continue to use it along with others.

Schools at first were opposed by the older Doukhobors, especially in the Community, but this has all changed. Grade schools are now established by the Provincial Government in nearly all settlements. In some cases Doukhobors themselves are elected as the local school trustees. In other cases, apparently, other Canadians are appointed who work sympathetically with the Doukhobors. A few schoolhouses have been burned even recently but if anyone connected with the Doukhobors had anything to do with these crimes, it has not been established and the leaders of the Doukhobors entirely disavow the incidents. In some cases High School grades are being installed at the request of the Doukhobors themselves. The problem of sending their young people from home for more advanced training, as elsewhere, is serious.

But to return to our story. Two miles to the Meeting House we drove with "Grandmother" after supper our first evening at

Brilliant, through fields and orchards. Could the edifice have been more Quakerly? A plain white meeting house, perhaps thirty by sixty feet in size; a porch on two sides. No benches! Here the Doukhobors stand for worship and business, sometimes as long as ten hours in a day we were told!

Already the service had begun. It was a clear cool evening. The moon rose upon us as the sun went down. When possible the Doukhobors like to worship out of doors. On the lawn at the foot of the front steps they were assembled, probably three hundred present in two long rows, men and boys grouped on one side, women and girls, each with clean white head scarf and brightly colored skirt, on the other; an aisle perhaps ten feet wide between. At its head a table with white cloth, a large loaf of bread and pitcher of water, signs of hospitality we were told. Away to the granite walls of the Columbia valley rolled the echoes of their hymns of praise. Song by voice they told us is God's gift, while they are doubtful of man-made instruments, as Friends used to be.

Between songs they prayed. We were told, as among Friends, there is no appointment for this service. An old man, a little girl, an older girl, a matron, anyone, sometimes several coming forward at once and graciously deferring to one another, steps beside the table and standing, offers the prayer that comes from the heart, or it may be one learned in childhood. The service still is in Russian dear to the hearts of the older folk. One hopes the children will be taught to associate worship also with English. Some of their hymns were the Russian words with familiar tunes and at one of the Independent meetings the Young People sang in English.

Morning of the second day brought us before noon to a smaller Community Settlement thirteen miles east on the Kootenay River at Shore Acres. Another picturesque group of perhaps sixty or seventy-five awaited us. Here we shared an unexpected joy. After lunch came suddenly a cable from Russia that Peter P. Verigin within three days would be released to come to Canada instead of going to Turkestan. Tears of thanksgiving wet many eyes, and sincere was their song of gratitude to God. Whether Peter Verigin's family will be allowed to come with him and what will happen to the four thousand or so Doukhobors whom he has regathered on the Don from scattered homes in the Caucusus remains to be seen. It is to be hoped he will prove an able leader of his dependent followers.

Had we known the difficulties of the road a hundred miles back to the settlement at Grand Forks, we might not have asked to go, but Grandmother with her now light heart, said she wanted to take the glad news of her son's release, if she had to walk; and despite her seventy-two years. Her memory recalls clearly when, following the visit in Russia of John Bellows, Joseph James Neave with Herman Fast an interpreter, she, as a young woman, and her mother were hailed before local officials to disclose what doctrines the Englishmen had been spreading.

Over two mountain ranges we went in two Community automobiles. In our party was a Russian (Molokan) from the large colony at Los Angeles, who recently had visited Russia and the Doukhobors there. He had come to visit the Doukhobor settlements and report on his trip. Arrival at Grand Forks was at 7:30 P. M. with time that evening only for supper and Russian baths.

Was it before sunrise next morning, that bright dresses and the groups of men could be seen gathering in across the fields? At nine our meeting began. Fully five hundred were assembled, this time inside the meeting-house, men on one side, women on the other, all standing; the table and its portions of food at one end, the guests at the other. Here and later in Saskatchewan many of the older men remembered my grandfather and other Friends at the time of their arrival nearly thirty years ago. As soon as my "Minute" from the Representative Meeting was read all bowed and many interrupted the interpreter to send messages of thanks to Friends in England and America. The visit of Walter Smedley and my father in 1918 also was referred to, as well as those of the emissaries of the American Friends Service Committee, Dr. W. O. Mendenhall and Howard and Katharine Elkinton at the Buchanan Conference in 1924 and of Robert Pretlow at Blaine Lane in 1925. In some cases the younger people also sent particular greetings to Young Friends.

"Grandmother" remained at Grand Forks while in the afternoon, we drove back the hundred miles to Brilliant, going directly to a meeting with Independents at Peter Abrosimoff's home at Thrums, a small station on the railroad three miles from Brilliant. It was a satisfaction to find here cordiality between neighboring Independents and Communists notwithstanding the earnestness with which most of the Community members regard their community life. Vegetarianism of course also is an important issue with the communists and some Independents. If Friends who practise vegetarianism would communicate with the Doukhobors, it would be a comfort to them.

Leaving British Columbia, by lovely lake and winding railway we emerged from the Rocky Mountains and the week following our arrival at Brilliant reached Saskatoon on the prairie, more than a thousand miles north and east. Peter Makaroff, our host, once a lad who spent two winters near Philadelphia at Friends' schools, is now an attorney, the leader of the younger Saskatchewan Independents. At his comfortable home we renewed friendship and enjoyed a picnic with his two charming children. Next day his wife, Helen Makaroff, faithfully joining us, we set out for the visits among the Doukhobor settlements. A few Friends who read these lines may have seen the endless prairie of field and brush and will remember the banks of the North Saskatchewan River. They still are steep and would be negotiable with great difficulty if wet. The Province maintains the simple flat-boat ferries operated by the force of the stream on a cable.

Forty miles brought us to the first crossing, past the site of the early Friends' School and in haste before the thunder storm to Peter's father's home at the village of Petrofka. This good man early was excommunicated by the Community, Peter recalling his necessary childhood efforts to keep his father's cows segregated from the community herd. Now the long row of broken down and mud roofed houses of the village, except a few inhabited by squatters, are deserted. This Independent's homestead alone remains.

After the rain our travel became truly exciting. One must navigate Saskatchewan roads after a storm to realize the slipperiness of Canadian mud. Through pools of water from side to side we went, but our skillful friend kept to the highway. Some ten miles brought us to Alex. Verishagen's comfortable home. It was a cordial meeting, as his parents and a brother and sister, with Alex. had once been in my father's home for a winter. Alex. prefers California to the bitter cold of Saskatchewan winters but has a substantial homestead. Probably sixty or seventy-five Independent Doukhobors met with us in this home in the evening. Most came to supper and reminded us of the rural Friends' Quarterly Meeting dinners of my childhood.

A schoolhouse in the Blaine Lake district where a Doukhobor young lady was teacher, was the meeting place for the next early afternoon, more than a hundred gathering. Large gatherings are more difficult where homesteads are scattered. A new meeting-house was being built in the neighborhood and we were told at their annual meeting time a thousand would attend.

After this meeting we had another partially perilous drive, though the rains were local and sections of the roads dry. Langham, forty miles away, we reached by seven-thirty. Already our friends were gathering in the schoolhouse, but a kind host who owns

FUNDAMENTAL

BY E. MERRILL ROOT

A tree is but a fountain where
Spring's green waters jet in air.

Waters that we cannot see
Make the fountain called a tree.

Who can dig and find the flood
Of the leaves that flow through wood?

All the solid things that be
Are made by what we cannot see.

All the things we touch and tell
Are made by the intangible.

From beyond the doors of sense
Flow the things that bulk immense.

Dig for fountains of the sod
Or of a man, and you find God.

eighteen quarter sections of land, and his hospitable wife, hurried four miles to their home to give us impromptu a delicious supper before meeting. Saskatchewan mosquitoes must be mentioned. They are everywhere in wet weather though we give their New Jersey relatives priority rating for venom. Another forty miles' "skating" brought us to Saskatoon again by midnight.

Two hundred miles east of Saskatoon are four other settlements of Doukhobors, one of them the Community headquarters at Verigin. To our regret time and the wet roads limited our further visiting to a gathering of Independents at Buchanan and two families between trains at Yorkton.

Altogether in the two Provinces we visited twelve households and in eight gatherings met close to fifteen hundred individuals. The message by letter from the Representative Meeting of Philadelphia, which we carried was read in all cases. Many were the sincere responses.

History is making itself rapidly with these people. The feeling of peculiarity with the unkind criticism which one finds in every country for groups of other races, bears down heavily upon the young. With it the desire for education, often at distant places and the search for better industrial opportunities, draw away from the home just as these forces do in Friendly communities. In material things a quarter century has brought independence to most, though the severity of the winter climate makes many restless and Canada is noted for terrible droughts among years of plenty. Even bumper stands of wheat, as this year, are subject to scourges of wild oats and to hailing out in many places.

Shall these people with their spiritual history succumb in prosperity to the materialism of our age or will they, despite changes of residence and custom, make a real contribution of inward religion for the Canadian Commonwealth? Now is the critical period. If with education and wealth can come spiritual experience, all will be well. Good books are much needed, including Bibles. The Doukhobors have a Quakerly attitude toward the Scriptures but often their only knowledge is through passages verbally transmitted from generation to generation, sometimes distorted and often without adequate context. A boarding school conducted by themselves like Westtown or English Friends' Schools would be of inestimable value.

Will not more Young Friends feel the call of God in their hearts to visit these people? Opportunities to work might be difficult to arrange among the Communists, as they wish to be entirely independent of aid, but in Independent settlements farming work or, to those properly qualified, school teaching might be available. Continuous contact with Friends during the next few years one feels will be of great mutual value. Some Doukhobors I hope also may be able to attend our Friends' schools or colleges or to visit in our homes.

Moylan, Pennsylvania.

PEACE CARAVAN TEAM ENTHUSIASTIC

The Adventure of Youth Becomes a Challenge to Serve Where the Need is Greatest

(The following letter, relating some experiences of the Earlham Caravan Team, portrays in its consecration and enthusiasm the spirit and the work of the eight Peace Caravan Teams).

Ray Newton, Peace Secretary,

American Friends Service Committee,

Dear Friend:

I have just passed through an experience which I must tell you about. It has made me feel that the work I am engaged in is really accomplishing something, and that those with whom I have come in contact are doing more than just merely listening to what I have to say and then going home and forgetting it all. It has shown me that many are deeply concerned about the question of War and Peace and that many are willing to sacrifice if need be to bring about peace and goodwill among men.

The scene of this experience was in a Church of the Brethren, otherwise Dunkard Young People's Conference. I understood the registration was several hundred. They were assembled from Michigan, Illinois, Ohio, and Indiana. Eight days of the ten-day conference had passed. I was slated to appear on the evening of the eighth day at the vesper service. We met in a low valley with hills surrounding us. The evening sun was setting in a most beautifully gorgeous sunset as I spoke to them. My talk was an appeal to accept the challenge of Christ's life and to make a permanent stand for peace. The effect of the meeting on the group was far greater than I had expected. Many came after the service and wished to know more of my work. I saw my chance and scheduled personal interview after interview.

The next day I was asked to conduct a discussion on the question of War and Peace, in two classes. Both of these had left this discussion for me to handle after they heard I was coming. The one class in which I lead this discussion was in Ethics, the other, a class in Missions. The response from the group was wonderful. They shot questions at me like lightning, and real benefit was derived from the meetings. . . .

The next meeting I was asked to contribute to was the forum. The leader of this meeting was an out and out pacifist, a young fellow about thirty years of age. He is principal of a High School at Trotwood, Ohio, and perhaps one of the most outstanding leaders among the younger set in his church. He feels very deeply the necessity for action on the peace question and has himself attended the Fellowship of Reconciliation Conference for the past two years. He spends his summers travelling over the U. S. and teaching classes of one kind or another. Wherever he goes he puts in a good word for peace. He is Dan West, of Pleasant Hill, Ohio.

That evening was the last in camp. As you know, the camp fire service is counted on as the strong feature of camp life. For the sake of getting the conference divided into smaller groups where an expression could be gotten, they all separated from the large council fires, went quietly to their various prearranged campfire sites and talked things over. I was put in charge of one of these groups. I did not try to influence the trend of thinking in the group, but strangely enough they all spoke of their duty in carrying out Christ's message of Love and bringing about a permanent peace. We were given instructions to let them talk until they were tired. My group was the last to quit and they talked till after twelve. We were so enthused and everyone was taking part so we did not realize how much time had passed. This group is sold on the peace question and their query was, "How can we help to bring about a Permanent Peace?" It was on this subject that our discussion centered for practically the entire evening.

The next morning the crowning event of all occurred. Dan West got up at breakfast table and said something to this effect: "All those really interested in Peace and who are willing to do something in order to get it, meet with me for a few minutes after breakfast." Some thirty of the group met with him. He started out by telling why he felt the issue was important, went on to outline their stand as a religious sect as being exactly that of the Friends, and added that whereas the Friends were doing something about it, they were doing nothing, and he wanted to see some action. He next called on me to say a little concerning our plan and how we could procure action that would be effective. The next thing was to ask them whether they felt as we two did. The vote was unanimous. He then explained the need of educating folks and thus bringing about action instead of mere sympathy for the cause which in itself can bring about no good end. He asked how many would favor a class in international relations being added to the curriculum. The vote was unanimous. A course of this nature will accordingly be added and Dan has volunteered to teach it. He asked what they thought of the type of work I was doing. All expressed their endorsement of the plan. Accordingly, he asked how many would volunteer to do the same type of work. Most of them were willing. He then told them that he would see to it that they would get their chance. Just how he proposed to do it he did not specify except that a new Peace Secretary had been elected to the Board of the church and that through him he would secure action. Dan is absolutely sincere and, no doubt, has some plans in his mind. He next asked for volunteers among the fellows to give two weeks time, fifty dollars cash and their open minds to a trip to the Fellowship of Reconciliation Conference. He got four volunteers and a car so his proposal will be

carried out. He also got a number to take up study courses as an individual matter. An example is the subject, "Chemistry and its Relation to Peace." A girl majoring in chemistry is studying that and is going to write her findings up in pamphlet form. Such action as this will lead to much larger spheres of influence in the future.

This list of names I am giving you is extremely important. The first are of those who volunteered active service. They have requested literature from us, and I assure you they will read it when they get it. I will leave it to your discretion to decide what should be sent to them. The foregoing list surely has shown you that this church is behind the movement. All they need is to be given something to do and the means whereby they can do it. Would you make recommendations such as you see fit to them? They are very anxious to do something and I assure you will be glad to receive your suggestions. It is through such workers as these, and such follow up work as this is, that we are going to achieve our goal of securing a permanent peace.....

I certainly am enthusiastic about this work. Bill and I are not going to be able to cover nearly all the territory in Indiana Yearly Meeting. What we have and will cover, we have done thoroughly. We have made friends for the cause everywhere. We have established peace work in every community. We have aroused interest in the cause of a nature that would tend to stimulate action. We have been cordially received although we have been refused at times. We have met some opposition in certain quarters, but it was of a nature one should overlook rather than to be troubled about. We feel we have succeeded thus far and sincerely hope our success continues throughout the summer, and as long as this work goes on. Working with you in this great venture, I remain your sincere friend,

H. GEORGE PEACOCK.

REUNION AT GIRLS SCHOOL

Alice W. Jones, in writing of the school closing at Ram Allah, says, "About sixty old girls attended the reunion besides new ones. In our business meeting on Saturday morning, July 16th, we had a speaker, a Syrian writer and editor, who gave a fine talk about the possibilities for women to serve. She must not consider herself inferior to man but must develop her powers and talents for the common good, etc. It was very stimulating and much enjoyed. The old students left gifts for their school home, amounting to $75. Khalil Totah preached a splendid sermon the Sunday the old students were with us. Dr. Bade preached the baccalaureate the Sunday before—a beautiful talk—and Willard Jones preached the closing sermon for the year to the schools —also fine. We did not have the graduates read essays this year—the classes are getting too big. Dr. Harte, Y. M. C. A. Secretary in Jerusalem, gave an excellent address on 'Vision.' We feel that commencement and reunion went off beautifully."

THE MISSIONARY SPIRIT CULTIVATED

The Woman's Missionary Union of Friends in America Present Their Annual Report

Since the last meeting of the Five Years Meeting the thirteenth Triennial Session of the General Conference of the Woman's Missionary Union of Friends in America was held in Greensboro, North Carolina, and the fourteenth session will have been held this year in Indianapolis. At the Greensboro Conference the following officers were elected: President, Fannie D. McDonald; Honorary President, Charlotte E. Vickers; Vice-Presidents, Mary Miars Harold and Irene Stranahan; Recording Secretary, Mabel G. Bailey; Corresponding Secretary, Harriet C. Hiatt; Treasurer, Emma G. Randolph. The following became secretaries of departments: Agnes L. Day, Literature; Anna C. Stinson, Stewardship; Anna R. Hadley, Young Woman's Work; Dorothy B. Applegate, Junior Work; and Sina B. Stanton, Peace.

Our very own paper, *The Missionary Advocate*, with Lenora Hobbs as editor and ably assisted by Eliza A. Cox, Editor Emeritus, Marianna Brown, Assistant Editor, and Myra Jenkins, Treasurer, has increased in interest, influence, and circulation.

Great strides have been made in our work of trying to cultivate a true missionary spirit in our church membership. This is evidenced by an increase in the membership of our societies and the organization of many new societies throughout the Yearly Meetings.

Our membership dues are $1.25. Ten cents of this is used by the Union. We pay no salaries. Fifteen cents is retained by the Treasurer of the Yearly Meeting W. M. U. for developing missionary interest throughout the Yearly Meeting. Twenty-five cents is used for definite Home Mission work.

This twenty-five cents has enabled us to send to the Treasurer of the Five Years Meeting Board of Home Missions $1025.00 to be distributed as follows: $375 for work among the Indians; $350 for work among the mountaineers of Tennessee; $100 for Ransome Chapel in Tennessee; $200 undesignated. In addition we have sent smaller amounts direct to Friendsville Academy and to the Council of Women for Home Missions, with which we are affiliated, for the migrants and canners, and a comfortable amount on hands. The remaining seventy-five cents of our dues is sent through the regular channel of the Yearly Meeting for our work in the foreign field.

For several years we have supported Esther Baird, a missionary in India, by a Love Fund made up of voluntary contributions. We have also had a great venture in faith—the support of another missionary by voluntary offerings. In September 1925 we sent Alice I. Kennedy back to her work in Jamaica. This, our Faith Fund, has grown rapidly and our Love Fund has been growing at the same time. We feel that we have all been wonderfully blessed in this service. We have paid the salaries of our two missionaries, $187 for specials in India, $45 for Jamaica, and, as Alice Kennedy's field of word has enlarged, we have paid $475 for an automobile and house repairs.

Eliza Armstrong Cox, one of the very first members of a Friends Woman's Missionary Society, has just written "Looking Back Over the Trail," a history of our work from its beginning.

For twenty-seven years the women belonging to all missionary societies in America have studied the same books. The books for this year's study are A Straight Way Toward Tomorrow by Mary Schauffler Platt, and The Adventure of the Church by Samuel McCrea Cavert.

To walk with Him from morning until night,
To help more souls to see the light,
To each day lend a hand for Right,
And pray and work and give—
This is our task.

FANNIE DOAN MCDONALD, *President.*

DO NOT READ THIS COLUMN

Unless you are a parent of small children, a teacher, a minister, a missionary superintendent, or a friend to mankind.

If you have decided to read on let me tell you about a little book that I have finished reading. It is "The Missionary Education of Beginners" by Jessie Eleanor Moore. To those who are called to help in training young life, this book is invaluable. The title conveys very little idea of what is really stored away in its pages.

The writer suggests that "Christian education is practice in the 'Jesus way of living.' It is the formation of attitudes and habits so dominated by the will of God and interpreted by the life of Jesus that they create skill in social living." She then goes on to identify missionary education with Christian education on the ground that "there is no living for the individual aside from social contacts."

Because religious education deals with real life, there is abundant opportunity for all who have to do with child life to prepare the oncoming generation to actually walk in the "Jesus way." And this oncoming generation must be taken in early infancy and trained in habits of self control, thoughtfulness, generosity, courtesy, service, worship and lovingkindness.

In a charming, untechnical manner the author skillfully points out the ways in which the little folk in the home and Bible School may be educated for Christian living.

The book sells for one dollar and may be secured from the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

B. W. B.

Young Friends Eastern Conference

"All aboard for the Third Young Friends Eastern Conference at Guilford College, North Carolina."

And two hundred and sixty young Friends were anxious to start, many of them taking extensive trips by train or by automobile to reach the seat of the Yearly Meeting which has the most young people. From early morning until dark the hospitable hosts and hostesses were busy assigning us to rooms, carrying our luggage and treating us to a remarkable flow of southern drawl.

Picture Guilford College with a low red brick Founders' Hall at one end of the long drive, approached by a double row of uncut boxbushes. The grounds were alive with magnolias and oaks. On the right of Founders' Hall was New Garden Hall, where many of the girls were quartered, and below on the same side were the class buildings, the library and the Friends' Meeting. Across the campus were the boys' dormitory and the Y. M. C. A. building. Guilford College was started in 1837 as New Garden Boarding School, and incorporated as a college fifty years later. Founders' Hall is the only original building.

Monday evening Lewis C. Moon of Baltimore gave us the keynote lecture of the Conference. Later punch was served on Founders' Hall porch by the North Carolina Friends, and the first evening came to a close when the weary delegates hurried to bed.

In the morning the real program began. After an early breakfast, the leaders of the devotional groups, all young people themselves, gathered with Samuel L. Haworth to find inspiration for the small groups which met directly afterwards. An outline which may be described as, "Meditations on What Jesus Thought about God," was used in the devotional groups and there was always a period of worship.

After the devotional groups Elden H. Mills gave his open lecture entitled, "We Would See Jesus," in the Meetinghouse. These were a binding force for the whole Conference. He brought all his points home to us by fine parallels from his own life. Then came two periods of classes, led by inspiring teachers from many parts of the country.

Lunch was always a merry reaction after the serious activities of the morning. Each table tried to outdo the other in thinking up a clever song. At least once a day the whole dining room faced "Red" Beaman, a Guilford graduate, and sang the Conference song to the tune of "It's a Long Way to Tipperary." And the college groups got together to give their yells and songs.

The afternoons were generally spent in swimming at a nearby lake which was equipped with a sliding board which sent one skimming out on top of the water. Marvin Shore of North Carolina led games in the gymnasium at Guilford or out on the campus. About fifty of the Conference people went up in the aeroplanes at the Pitcairn field nearby, some desiring a thrill and some wishing to take advantage of the special rates.

Wednesday afternoon the whole Conference went by cars to Greensboro to see the Agricultural and Technical College for Negroes. After viewing the classrooms, laboratories and dormitories, they packed again into the cars and drove to the White Oak Mills, which is the largest factory in the world making blue denim, the material used for overalls. From there they went on to see a tobacco barn, a new sight for northerners.

Friday afternoon was scheduled for a tour of the Guilford battleground, where a strategic fight in the Revolutionary War took place. Dr. Perisho of the Guilford faculty told the events of the battle. This was followed by a picnic supper, and then a few of the delegations entertained the Conference with clever skits and songs.

At last the group settled down to worship in the shadows of the statue of a northern general. As the vesper hour passed, the silence occasionally was broken by some inspired young Friend, or a hymn to the Father. The crickets chirped in the distance, and above the dark figures seated on the ground rose a full moon, orange red. It was a memorable hour, particularly because it was the first vespers which we were able to hold outside.

The dinner at Guilford was always a happy time, and the evening meals were frequently "novelized" by special stunts. One night each table represented some great Quaker, living or dead, and one person had been delegated ahead to give a short explanatory talk. Saturday night a banquet was held with O. Herschel Folger as the toastmaster. Witty songs, jokes and poems made after dinner speeches one long laugh.

The evenings started with a vesper service, inside the Meetinghouse if the weather was bad, out on the Library steps if possible. Then each evening a lecture or a musical program filled the time, more often a combination of the two. The singing was led by John Reynolds. Hewitt Cunningham talked Tuesday night on "What We Should Get Out of This Conference." The next evening a colored quartet came out from Greensboro and particularly delighted the northern guests with their singing and monologues. Thomas Kelly came to talk for the American Friends Service Committee Thursday, and his appeal for love and service rather than hatred and battleships was accentuated by two peace caravaners in North Carolina who were attending the Conference.

Saturday evening Joseph Peele, Pastor at Guilford Meeting, read Hiawatha, with a piano accompaniment by Paul Reynolds. Others added to the entertainment by song and story.

One of the greatest troubles was getting the Conference people to bed in time to be wide awake when the breakfast gong sounded. Moonlight nights and warm weather proved quite as alluring as Carolina watermelons and nearby barbecues.

North Carolina's ability for making us comfortable at all times was demonstrated by Charles Coble, the Y. F. President, Byron A. Haworth, the Field Secretary, and Frances Osborne. They are all Guilford students. Our gratitude went out to them and many more of the "home folks" during our week in the south. Howard Yarnall, our Chairman, said that he could not recommend the usual Conference book, "The Charm of Fine Manners," because so few people needed it in North Carolina.

A meetings for worship and a last vespers, followed by a talk by O. Herschel Folger, brought the Conference to a close Sunday evening. The visitors packed up their suitcases and hurried away from the land of southern hospitality. And those who have been at Guilford have been thankful for this contact which will eventually make all Friends better friends. MARY T. SULLIVAN.

TO WHOM HONOR IS DUE

"What shall be done for the one whom we delight to honor?" was the great question before the "Utility Class" in West Richmond Friends Bible School. Martha N. Lindley had reached the close of the ninetieth year of her life on August 12, and in her honor the day was made memorable and happy. With good cheer, best flowers from their gardens and a glad song of "Happy birthday to you, and wish you many more," choice readings, poetical and otherwise, in best apparel the class met at the Community House, twenty-two in number, to vie with each other in pleasing one whom they esteem as a loving friend and classmate. She joined heartily in the spirit of the occasion, hesitating but once to cooperate—to extinguish the ninety burning candles on a huge, well-made cake the class had carefully prepared, declaring it was beyond her strength.

Seated in an easy chair, for more than an hour she narrated many incidents of interest occurring in her life as teacher, especially among the freedmen of Tennessee immediate after the civil war, artfully testing the memories of those present by a few well chosen questions in history.

A great privation for some years has been her loss of hearing, but she is faithful in attending class and church services and is often able to speak to the edification of others. Numerous cards and letters of greeting were received from relatives and friends near and distant, and she enjoyed a good social time with the class sharing the refreshments—cake and ice cream. The teacher of this class is Carolyn Wright, and Margaret Kendall the efficient secretary.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

AN APPRECIATION

Editor THE AMERICAN FRIEND:

I take this method to express to my many friends from thirteen states the gratitude and high appreciation of the many loving messages of greeting that came to me at the planting of the ninetieth milestone of my life. I felt humble under a sense of my unworthiness, to be the recipient of so many kind congratulations. I esteem the day as a beautiful oasis in life's pathway, that is nearing its end. I wish it was richer in service for my dear heavenly Father, who has been so indulgent as to extend it nine decades, and that without any serious sickness. May the remaining days be clothed with humility and supreme love to God the Father, and obedience to His will. May heaven's choice blessings (adapted to the individual needs) rest upon you all, my dear friends, who so kindly remembered me.

MARTHA N. LINDLEY.

FROM THE NORTH COUNTRY

Editor THE AMERICAN FRIEND:

Wonders will never cease and they constantly grow as the stream of events increase in volume fulfilling prophecy and pointing to the early return of our Savior to the earth to claim the elect "That cry to him day and night."

Thomas M. Chalmers painted for us in the June 5th issue, 1926, of the *Sunday School Times* a vivid and interesting picture of "An Important Stage in Palestinian Immigration," covering the return and the the significance of the return of the first hundred thousand (100,000) Jews to their homeland. And the immigration constantly increasing as God has promised of old "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart and my whole soul." (Jer. 32:41). "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase." "But the Lord liveth which brought up and which led the seed of the house of Israel out of the North country, and from all countries whither I have driven them; and they shall dwell in their own land." (Jer. 23:3, 8). Thus spake God of the certain restoration of his chosen people to their land covenanted to Abraham. "Behold I will bring them from the north country and gather them from the coasts of the earth." (Jer. 31:8). Our Father repeats and emphasizes His promise to Israel.

In this prophecy "The North Country" is forcefully brought to us and here is the astonishing fact; that the money providing for the return was to a large extent furnished by American and British Jews and the greatest of the immigration has so far been from The North Country and other places where the descendants of Abram are not so comfortably situated as here.

"The north country." Take a map of Africa, Europe and Asia or consult a globe, and this amazing thing will stand out conspicuously to this prophecy. Palestine or the kingdom of the house of Israel lies between Longitude 30 and 40 reckoning from Greenwich and Longitude 107 and 117 reckoning from Washington. If there is a country that can take the name of "The north country" it surely is Russia bearing as it does the greater part, by far, of the world's inhabitants living in a latitude that far north. Look at the map or globe again. We see in the same longitudes and therefore directly north of Israel's habitation, the Black Sea and part of Russia's renowned grain-growing region—the Ukraine.

After the destruction of Jerusalem by Titus about 62 A. D., "Behold your house is left unto you desolate" was literally fulfilled and the Jews were scattered as chaff before the wind to the "four corners of the earth," a very great number of them emigrating by way of the Bosphorus and across the Great Sea *to*, "The north country." In all countries more or less and in Russia and Poland especially they have continually tasted the rod of affliction and the bitter sting of the last of oppression being massacred at times by the hundreds of thousands. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." (Luke 13:34).

Now what do we hear? The tramp, tramp, tramp, of thousands and tens of thousands of God's chosen people returning home with high hopes and national aspirations. But, how pathetic! The glory of God passed from this land with the crucifying of his only begotten Son, and the rending in twain of the vail to the Holy of Holies at the same hour, never to return until their acceptance of his blood and his return to sit "on the throne of David."

From "The North Country" they are bending toward Canaan of their fathers, and God's word spoken by Jeremiah, the Prophet, is being literally fulfilled as we gasp in awe, knowing that we stand daily in the sight of the living God. Under the mighty man of Italy, Mussolini, the old Roman Empire is showing portentous signs of rising again, as it were from the dust, as has been pointed out, so strikingly, recently by Christabel Pankhurst, through the S. S. Times. These and other things coming to pass before our eyes, fulfilling the prophecies of the last days and the closing of the Gentile dispensation, only serves to strengthen our faith and cause us to look forward, if possible, more eagerly for the return of our Redeemer.

Watch and pray lest ye enter into temptation for at such an hour as ye know not the Son of Man returneth.

ROBERT O. CROW.

Goldsboro, N. C.

THE WANDERER AMONG THE MORMONS

Editor THE AMERICAN FRIEND:

In the capacity of a business man, and absolutely on business intent, we found ourselves in Salt Lake City and specifically at the "Zion's Cooperative Mercantile Institution." The first feelings were those of agreeable surprise. The beauty of the city, its marvelous layout; the continuous flow of water cleansing its streets. Its magnificent buildings, its general air of prosperity, the picturesque and beautiful residences, the wonderful situation of its Capitol Building, the grandeur and dignity of "The Temple, The Tabernacle, The Church Offices" all lending themselves to impress the visitor with the uniqueness of this city, made an impression scarcely to be understood and wholly impossible to describe. The fairy story of Alladin and his lamp is not much more wonderful than the story of Salt Lake City. Verily the Scriptures have been found a literal and true fulfillment and "The desert has been made to blossom as the rose."

We stood upon the brow of the mountain and looked out over the city, and the query arose—"Is it really possible that only a short number of years have passed since that was all desert and dreariness? Now, stately buildings rear their heads. Beautiful Churches of many denominations have their spires pointing heavenward. Charming avenues of shady trees afford welcome shelter from the sun's rays, and involuntarily one murmurs: "Where every prospect pleases, and only man is vile." Far off to the West, the waters of Salt Lake lie glistening in the sunlight, and one catches a good view of "Saltair," the holiday and bathing resort. A few miles South and West, is the vast copper mines and refineries, the chief source of the city's wealth. Across the valley, beautiful orchards of peach, cherry, pear and apple trees stretch as far as the eye can reach, toward the city of Ogden.

But we may not stop, entrancing as the vision proves to be, so, reluctantly, we climb aboard the auto, and under the guidance of a very dear spirited and highly intelligent member of "The Church of the Latter Day Saints of Jesus Christ," who is also a valued executive of "The Z. C. M. I.," we soon find ourselves in the offices of this truly marvelous institution.

For over forty years "The Wanderer," has believed, thought, taught, and tried to practise, that "religion and life," or "busi-

ness and religion," are really one and the same thing. Jesus said—"Wist ye not that I must be about my father's business?" His meat was to do the will of his Father. It was his life's mission. His vocation, life, business, religion were inseparable and indivisible. So "The Wanderer," has been taught in his life's contact with "The Society of Friends," but he has never, in all his wanderings, seen it so fully and clearly exemplified as at Salt Lake City with "The Mormons."

At this point let "The Wanderer," clear the atmosphere in order that no doubt may be in the minds of those who read. We entered Salt Lake City with all the prejudice born of ignorance that is possible for the human heart to contain. There was, it may be, rather more of absolute antagonism to Mormonism than many might have because we had read a certain author's works dealing with polygamy and all the terrible evils attached thereto. There was in our mind a strong sense of the query—"Can any good thing come out of Nazareth?" (Mormonism) and really and truly believing there could not, we entered its stronghold.

Our first surprise came when we were awakened with something of a shock to discover that here in absolute and full practice, daily carried out, was the theory held so dear by "The Wanderer." The president (head leader, presiding elder, or by whatever name you choose to designate him) was at once and the same time president of "The Latter Day Saints of the Church of Jesus Christ," and also president of "The Zion's Co-operative Mercantile Institution." The vice-president of the church is Managing Director of "Z. C. M. I." "The Bishops" are all men engaged daily in business and professional occupations, the ministry of the Gospel is all by lay preachers who daily earn their own livelihood.

The city, country, state is divided into wards with a presiding bishop over each ward. He has charge of the spiritual, moral and physical wellbeing of his constituency. All sick or needy cases are immediately reported on by his subordinates and carefully attended to. This is in line with the practice of the Society of Friends from its earliest inception. Every member of the Mormon Church is legally and morally under obligation to tithe his income for the work of the church. The missionaries (of whom they have over two thousand three hundred) are not chargeable to the church and only in very extreme cases does the church support them. When a young man or woman accepts the call for missionary service he voluntarily accepts also the burden of its cost, for, from two to five years. Sometimes they earn the money prior to setting forth, sometimes they entirely earn their livelihood enroute, and at the place where they are to work, and sometimes their families support them and they repay the cost in later years. Service and sacrifice seems to be the motto of the young men and women of the Mormon Church. It was one of the surprises of the visit to learn how readily and how willingly the young men and women of all classes and ranks yielded up home, friends, and lucrative situations to respond to the call of their church for mission work anywhere and everywhere.

In our wanderings, we have encountered three different youthful missionaries, zealously, tho very lovingly and kindly, engaged in their work. Our encounter with the business heads of Z. C. M. I. very forcibly brought to mind the words of the apostle, "not slothful in business, fervent in spirit, serving the Lord." What were the chiefest attributes or characteristics of those Mormon business leaders and churchmen? As they come to mind now on sober reflection, we would place them in order thus: Simplicity, sincerity, honesty, kindliness, thoughtfulness, gentleness. Though many of them with whom we came in contact were very wealthy, there was an utter absence of ostentation or show. Their conversation and business relations were all carried through with marked sincerity of manner. Watching very closely during nearly a week of contacts in various directions we were unable to discover ought that savored of dishonesty, either in the business transactions, or their social and intellectual relations with others.

Going among them as utter strangers my wife and I enjoyed their hospitality given ungrudgingly without stint or measure. We had absolutely no claim upon them but their thoughtfulness in caring for our creature comforts has never been excelled even in our own beloved Society where Friends have treated us so very lovingly. Above all their broad charity toward other denominations was a revelation. Happening to know from much observation and many conversations, that Mormonism is about like a venomous snake to many folk, we watched very closely for its reaction. Never once among them, in nearly a week of time, did we ever hear a single Mormon use any expression but that of the most intense love and charity toward every other person or religion. They never argue religion. They will very thoughtfully tell you what they believe if you ask them, but they never willingly enter into an argument. Ready and willing for you to believe what your conscience dictates to you, they merely ask that same liberty for themselves, Knowing as they do the calumny, lies, and slander uttered against them, they never appear to want to stage a comeback. Here again, we could not help comparing them to early Friends.

And now let us state that the most startling thing we found was, how many of the most prominent members of "The Mormon Church" had either been born and reared in early days as Friends, were born of Friendly parentage, had been trained in Friends Academies, or in some way were closely related to Friends. Their method of worship is early Friends. Silence is the basis, they have no set form or ceremony. Testimony and prophecy is without hindrance throughout their congregation. They have no paid pastors, all ministry being free and voluntary. The only paid officials are the executive board of twelve, whose whole time is devoted to the church work. Of course there are, of necessity, certain individuals whose time is entirely taken up with the official clerical and routine work such as exists at our own offices in Richmond who receive remuneration.

Apropos of their charity and love we were much struck with two or three instances. The Roman Catholic Church desired to build a great cathedral in the heart of Salt Lake City and a beautiful site was presented them gratuitously for the purpose. The Presbyterian Church was also given free of every cost a site for their beautiful building. We also believe we are right in saying the Methodist obtained theirs, likewise. Here, once more, that broad catholicity of spirit which characterized William Penn and the early settlers of Pennsylvania was evidenced. Once more, in a great mission in which the Roman Catholic Bishop went to Salt Lake City, no hall or building was large enough to contain the crowds. The Mormon Church very courteously donated their "Tabernacle," seating around 10,000 gratuitously, for the series of meetings. Lastly, though by no means least, we were impressed by their thirst for Knowledge.

It is open to question if any religious organization outside the Vatican Library at Rome has in its archives such a vast and valuable collection of books of every description and language as is gathered in that Library of the Mormon Church in Salt Lake City. As Quakers we were interested in the Quaker literature. There on the research shelves was every book of note ever issued in the interests of Quakerism, and furthermore, every young Mormon is incited to, encouraged, and expected to read, learn, and inwardly digest all the good books possible published by other denominations.

It was a surprising thing to find so many of the quite young members of "The Mormon Church" who could not only give a reason for the hope that was in them but also could talk very intelligently on the divergent views held by many other churches. There was perhaps a little sense of shame as we remembered how many of us Friends do not really know why we are Friends and yet here was a group of lay people who not only know why they are Mormons but also know the salient points of Quakerism, Presbyterianism, Methodism, etc., and can converse equally intelligently about them all but with such a breadth of love and charity for all that it filled us with humility. We record with profound thankfulness that from a business, moral, mental and spiritual standpoint, we gained much by our stay of nearly a week among the Mormons of Salt Lake City."

ALFRED YOUNG.

QUAKERDOM · AT · LARGE

Albert H. Votaw of Lansdowne, Pa., attended as a delegate the congress of the American Prison Association held in Tacoma, Washington, August 12-18. He is secretary of the Pennsylvania Prison Association and managing editor of the *Prison Journal,* published in Philadelphia.

Gordon T. Bowles, son of Gilbert and Minnie Pickett Bowles, of Tokyo, Japan, who two years ago graduated from Earlham College, Indiana, and has since been teaching in a high school in Tokyo, has recently returned to America and will study anthropology at the University of Pennsylvania.

Sadie Stanley Carter of Galena, Kansas, attended the forty-sixth annual reunion at Alliance, Ohio, of the Stanley and Cobb families shared in by nearly 400 relatives. This was her first visit to Ohio where her parents were born and were united in marriage in 1840, they having gone to the Shawnee mission as missionaries in what was then known as the Kansas Territory. She attended Quarterly Meeting at Salem and will attend Yearly Meeting at Damascus, returning to Kansas for Yearly Meeting in October.

Micajah Henley and his wife, long-time members of the Friends Meeting at Dublin, Indiana, will celebrate in a public meeting at the meetinghouse the fiftieth anniversary of their marriage day, September 2, 1927. He will speak of the Religious Society of Friends fifty years ago, and a meeting for worship after the manner and custom of that period will be held at the close of which they will show those present how they were married by repeating the form they used and having the marriage certificate read. Their many friends will gladly join in expressing hearty congratulations to them as they together reach the half-century milestone, and those who find it possible to share in the meeting for worship and the golden wedding occasion will be very happy to do so. The proposed manner of observing the day seems very fitting indeed.

A valuable peace document in pamphlet form available from the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa., is "American Experiments in Disarmament and the Geneva Conference of 1927," by William I. Hull, Professor of History and International Relations at Swarthmore College. He says, "Both history and common-sense, both experience and reason, show how necessarily bound together are disarmament and pacific settlement. In every one of the great American experiments, these twain have been essential factors; and it is only when they have been made one flesh that substantial success has been born. Disarmaments and bi-racial courts, in colonial Pennsylvania; disarmament of the States and the Supreme Court, in the American Union; disarmament of the border and arbitration, between the United States and Canada; disarmament of the border and universal arbitration, between Argentina and Chile; a reduction and limitation of battleships and a conference for pacific settlement, at the Washington Conference: such is the illustrious record of success."

Mildred B. Allen, a prominent woman minister of Indiana Yearly Meeting has been preaching this summer in a little community church at Hallock, Michigan, and began a series of evangelistic meetings, July 31, and while here she discovered that Elizabeth Fry's granddaughter, Elizabeth Fry Parker, who had come to this part of the country from England, lies buried near Gaylord, Michigan. Her fiance, John Maslin Parker, had left England on account of some family difficulty and had come to the wilderness of Michigan. When she came to America, they were married and made their home near Gaylord. After her death, the husband took their three children back to England. During an earlier visit to England she and her husband solicited a fund to build a little brick church near Hallock, Michigan, on their farm, and "in this building," writes Ernest Pettifor of Gaylord, "for eighteen years I was Sunday-school superintendent." When John M. Parker went with his children back to England the estate was sold taking in the little church and today all that is left is the spot and the memory of its usefulness in bygone days. The record on her tombstone shows she has been dead about fifty years. Ernest Pettifor is the happy possessor of a copy of the life of Elizabeth Fry written by her granddaughter, Elizabeth Fry Parker, which, he says, is an inspiration to read.

NEWS OF OUR MEETINGS

D. S. and Sadie Pickett after three years of service at Miami, Okla., have accepted a call to Hesper, Kansas, for the coming year. Arthur J. Haworth of Independence, Kansas, succeeds them for the next year.

The Friends Church at Indianaola, Iowa, conducted a very successful Daily Vacation Bible School, July 11-25, inclusive. Seven teachers volunteered their services and an average attendance of 31 was noted. A public demonstration of the work accomplished was given on the closing afternoon of the school. The meeting has recently been favored with the attendance and helpful messages of two visiting ministers: D. Elton Trueblood, a former member of Indianola meeting who will soon take up his new duties as dean of men of Guilford College: Prof. Byron E. Horn, lately associated with Whittier Friends College, who brought greetings from Whittier Friends and gave a timely message. Prof. Horn will become the head of the psychology department at Simpson College (A Methodist Institution) of Indianola. Friends are cooperating with the other four churches of the city in Union Meetings during the summer months, (on Sunday evenings) and are sharing equal responsibility with the other churches. M. Marie Cassell will soon begin her third year as Pastor of the Indianola Meeting.

Ferrisburg Quarterly Meeting was held at South Starksboro, Vermont, during the week-end, August 13-14. Friends were favored with the presence and helpful messages of Emmett W. Gulley, Yearly Meeting Field Secretary, and of Carolena M. Wood. There was a good attendance at the Sunday meetings, a number coming from a distance. At the close of the morning meeting, Friends had basket lunch on the lawn, and at 2 o'clock reassembled in the Meetinghouse to hear Carolena Wood speak on Mexico. In the closing meeting, Sunday evening, James Wild gave a message on the words, "Where dwellest thou?" Emmett Gulley also spoke on the words of Jesus, "Come and see." He with his wife and two children spent a few days with James and Rebecca Wild, at the parsonage at Monkton Ridge, and also with Robert H. Young during the week-end.

Scipio Quarterly Meeting was held at Perry City, N. Y., August 6-7. A Young People's Picnic was held at Tanghannock Park Saturday afternoon. Nearly all returned to the evening services at the church where Lewis Barton of the Peace Caravan Team spoke. At the meeting for worship Sunday morning Lewis Barton spoke on the international situation. Wm. Predeaux of Poplar Ridge and Elizabeth Hazard of Union Springs gave helpful messages along the lines of peace. Dinner was served in the church dining room to nearly ninety. There were thirty visiting friends from Poplar Ridge, Union Springs and Ithaca. The business meeting was held Sunday afternoon with a goodly attendance. Ida T. Parker, who has been at Boulder, Colorado, for several years has accepted a call to Perry City, N. Y., and expects to begin her work the first of September.

A Home-coming was planned by the View Point Friends, near Booker, Texas, for August 12 and 14, and was carried out with remarkable success. On the 12th, there was a Community picnic held in a grove three miles from the church, where as many early

settlers as was possible were in attendance. There was speaking in the morning, with basket dinner, at noon, at which about two hundred took part. The afternoon was spent in visiting, swimming and games by the young people. On Sunday, "Home-coming Day" was observed at the church. After the regular Sunday-school hour, the congregation settled into a period of worship. Dillon Mardock, a former resident and preacher, brought the message. This service was blessed of the Lord. Dinner was served at noon, and after a time of visiting and renewing old acquaintances the meeting was again called. Devotional services were conducted by I. A. Mardock and the pastor after which an account of the organizing of the meeting was read, also the record of the Monthly Meeting held at that time. View Point Monthly Meeting was organized July 30, 1910, with 39 charter members, all of whom are now living and 20 were present at the Home-coming. The present membership is 166. A goodly number have gone out from this meeting into active service. Letters were read from those who were not permitted to attend. Others sent greetings by visiting friends. The meeting was then thrown open for expression from those present. As different ones spoke of what the meeting had meant to them in other days and His blessings of the present, hearts were tendered and melted together in Christian fellowship. The evening service was in charge of Edward Wright of Bunker Hill, Kansas, who at one time was a member of the meeting. In all, it was a great day with the Lord, many requesting that it become an annual affair. Lance and Effie Brady will serve as pastors another year which will be their fifth year at this place.

The past quarter has marked the high point in attendance at Sunday-school and Sunday morning services at Bear Creek, near Earlham, Iowa, for the past few years. In fact, older residents of the community say that never in the history of Bear Creek has the attendance been in proportion to the population. The Young People's Society has also been very active and their meetings have been well prepared for and full of thought and interest. Bear Creek Quarterly Meeting was as usual a time of spiritual refreshing. The Saturday morning service was a real old fashioned experience meeting with the Craven family and Clinton Nellis, all in a way products of Bear Creek Quarterly Meeting, taking the lead. On Sabbath morning Charles Whitely preached a very searching message from the theme, "Where your treasure is there will your heart be also." In the afternoon Eva Craven Wheeler gave a most excellent address on Temperance. Though so well known throughout the country as a W. C. T. U. lecturer, she had never before been able to arrange to address her home Quarterly Meeting so it was a very happy privilege for the "home folks." Other events of interest were the graduating exercises for a little girl "stepping up" from the Cradle Roll to the Beginners Department of the Sunday-school at Bear Creek and also the Quarterly Meeting Missionary Contest. After having held preliminary contests in Earlham, Stuart and Bear Creek, the contestants came together to select one to represent Bear Creek Quarter at Iowa Yearly Meeting. The contest was a very close one, the first place over all going to Lucile Alberry of Stuart. The messages in song brought to the Quarterly Meeting by Nora Craven and her daughter Pauline were a real blessing while the numbers by Clara Mendenhall accompanied by Lucile Rich of Oskaloosa and the Bruce Barnett family orchestra of Linden were a real musical treat.

Under the leadership of the superintendent, Frank Nicholson, much interest is being manifested in the Friends Sunday-school at Arba, Indiana, the attendance for the last three Sundays averaging 102. The missionary offering has exceeded the allotment. The first Sunday in August, installation services were held for all the committees of the church for the coming year. Interest and attendance have grown in both Sunday-school and church services and the forward look is most encouraging under the efficient leadership of the pastor, Edna R. Redick, who has served faithfully during the past two years.

The Lynnville, Iowa, Friends Church had one representative at the Young Friends Conference at Oskaloosa, and others from here attended a few days. Ralph H. Boring, pastor of Friends Church, Central City, Nebraska, and one of the conference leaders, preached here Sunday morning, July 31. One Sunday night this summer, Milton Hadley, professor in Penn College, Oskaloosa, preached at the Friends Church here.

A very fine spirit of giving has pervaded the meeting at Motor, Iowa, in Ackworth Quarterly Meeting throughout the past year. United Budget contributions have been paid and the quota has been exceeded. The Woman's Missionary Society has been generous in many avenues of giving. Their mite-box opening and election of officers took place in June. Last Sunday evening the local Penn College young people formed a "Peace Caravan" and presented peace messages in the home meeting, Valentine and Esther Krum and Inis Smith were the leaders. The pastor, Henry M. Vore, gave a review of Thomas Que Harrison's address given at Glens Falls, N. Y., during Yearly Meeting in June. The Temperance subject was presented last Sunday evening in the Motrous Demorest Medal Contest under the auspices of the Motor W. C. T. U. A building fund is started and plans are being made for an annex to the church for Beginners and Primary departments. The Vacation Bible School was held in June for the third year. "In all thy ways acknowledge Him and He shall direct thy paths."

The Second Annual Accounting of Stewardship to members and contributors of the First Friends Church, 2691 Joy Road, Detroit, Michigan ,is presented in a neat folder which bears the picture of the pastor, Ira C. Dawes, a brief account of the year's activities and the financial statement of receipts and disbursements. A new building suited more adequately to the needs as a social center is in prospect for the near future.

A WISH

WALTER HENDRICKS

All I could wish to be
Sings in that lilac tree;
Sings for the sun he wakes;
Sings for the nest he makes;
Sings when the nestlings fledge
And drop from the dizzy edge;
Sings when they mount the sky;
Sings when they say goodbye;
Sings his little life away—
Leaves mysteriously as day.

All I could wish to own:
Space beneath a simple stone,
A poem in some golden book,
On which a friend will love to look—
A friend a thousand years unborn,
Awaking on some golden morn.

"TILL DEATH DO US PART"

BY JOSEPH FORT NEWTON, D.D.

Bishop Slattery in his recent sermon faces the appalling fact that in America we now have one divorce for every seven marriages. But instead of denouncing conditions and recommending legislation, he goes at once to the heart of the matter and asks: What can the Church do about it, and how can it go about it? He deals with it not as a doctrinaire but as a practical spiritual statesman.

First, the Church must do everything in its power to see that the marriage of its youth is entered into with full knowledge of one another and with genuine seriousness. In sermons, in confirmation classes, and privately, the clergy should speak plainly of marriage, without prudishness or timidity, giving the young the information they ought to have, and which their parents seem unwilling or incompetent to give them. The excessive shame-facedness of olden time must be overcome; there is no virtue in ignorance.

Next, the Church must work with parents in taking all due precautions to see that a proposed marriage promises success before it is solemnized. No clergyman should marry young people without talking it over with the young couple and with their parents—never without the consent of the parents. Young people should be made to realize, religiously, that marriage is not self-indulgence, but involves sacrifice, mutual service, and life-long loyalty, and is not to be entered into lightly.

"So much for a start," says Bishop Slattery. "Afterwards, if friction arises, it is again the duty of the Church, through its

ministers, to keep the confidence of its children, and guide them. Often, by keeping in close touch, a clergyman can pilot a young couple over a dangerous place, sometimes by a flash of humor, or a good-natured scolding.

When the break is more serious, and a continuance of marriage seems impossible—by reason of utter incompatibility or downright sin—for its own people at least the Church must affirm the law of Christ, and stand by it, though it has no right to impose this law upon others by having it made a part of the law of the land. It is a question whether the Church ought to marry any save its own members, who are subject to its laws, and hold its faith. Such a policy might mean a loss of popularity, but it would also mean an increase of respect.

"The best thing the Church can do," Bishop Slattery urges, "is to show forth in the life of its members how much it cares for the family and its integrity. In its teaching—repeated with all possible emphasis—it must stand against the flippant, casual marriage, as well as the marriage of ambition or convenience; and in its practice it must stand firmly, insisting that the words of its founder mean what they say: What God hath joined together let no man put asunder." —From McCALL'S MAGAZINE for September.

RAM ALLAH SUFFERS FROM EARTHQUAKE

Word reached the Foreign Board office on August 14 that the Girls School building at Ram Allah was badly cracked in places and that extensive repairs are being made. The boys building suffered only minor injury, the plaster falling from the ceiling in a few places and the walls showing minor cracks. The new mission home appears to have escaped without injury.

When the bill for repairs has been rendered, American Friends will be given opportunity to help in meeting this emergency.

Two people were killed in Ram Allah by falling stones. One of the graduates of the Friends Girls School wrote of the great damage done in her home town of Nablus. "We reached home safely. The government is pulling down the houses that are bad. Our house is not cracked even, thanks to God.

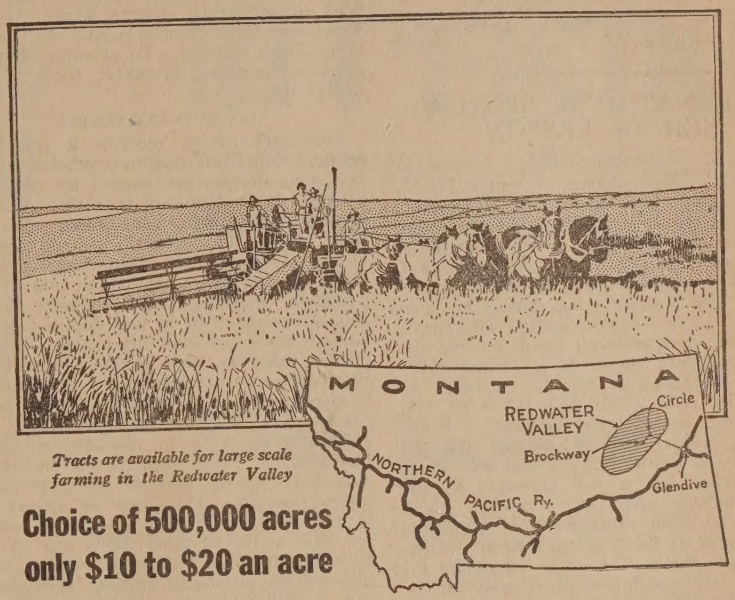
"On Tuesday my sister-in-law and I went round the town. Many, many houses are down and badly affected. The market places are covered. The death rate is about one hundred among whom are an old Christian man and a Samaritan. (Nablus is the only city today where we find Samaritans. They are now very few.) The town is empty. All are living in tents which the government gave them. I don't think they will finish clearing the city before winter because the houses are very bad.

"Most of the Christians have occupied our church yard. On the whole, Nablus is in a very bad condition. It is sad to lose parents and town at the same time. Many children are now fatherless and motherless and many families died all together which is very sad. Both hospitals are now full though they are cracked.

"You cannot imagine! Everybody is hurt. Every family has lost some of their dear ones. My heart is broken from such sights. Some of the people are still covered under the stones. Many people that are still living have lost their arms or legs."

He who receives from the Lord what is enough for himself holds the lives of some of his fellows in his hands.—MARCUS DODS.

MONTANA'S RICH REDWATER VALLEY OPENED BY NEW RAIL LINE



Tracts are available for large scale farming in the Redwater Valley

Choice of 500,000 acres only $10 to $20 an acre

RAPID development of the great farming country in the Redwater Valley of Southeastern Montana is seen in the opening of 1,000,000 acres by a new branch line of the Northern Pacific Railway running 63 miles from Glendive.

Here the Northern Pacific will sell direct to farmers a half million acres, obtained from the U. S. Government, at prices ranging from only $10 to $20 an acre, with 20 years to pay. Taxes are extremely low—only 10 to 16 cents an acre. Special advantages are available to neighbors and colonies desiring to settle together.

Diversified or mixed farming is successful throughout this area. Corn has increased by hundreds of thousands of acres in the last few years in Southeastern Montana. Hog production has grown rapidly. All classes of livestock are raised. The dairy industry is getting a good start.

Communities already are established. Churches have been built. Schools are open. There is progress ahead. With the coming of the railroad markets will be closer. More farmers will come in. Land values will increase.

The Northern Pacific Railway will help farmers in getting started right. Settlers are wanted who seek a real chance for themselves and their families. The Northern Pacific will send a representative to talk the matter over, if desired. Investigate this opportunity. Let us send you booklets, prices and easy payment plan. All sent free.

NORTHERN PACIFIC YELLOWSTONE PARK LINE

MAIL COUPON!

J. M. Hughes, Land Commissioner,
Northern Pacific Railway Co.,
Drawer 139 St. Paul, Minn.

Without obligation on my part please send all information about Redwater Valley Country.

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A WORTH WHILE BOOK

Editor THE AMERICAN FRIEND:

I have just had the privilege of reading "The Christ of the Indian Road," by E. Stanley Jones, and seldom have I been so deeply moved by anything. I wish to urge Friends everywhere who have not read it, to do so if possible. The price is moderate—only $1.00. The Friends of Glens Falls have it in a library of recent publications, —which they are getting together for the use of members and attenders of the Meeting, and this plan would work well in many

places. There are two chapters, viz.: "Jesus Through Experience" and "What or Whom?" that if thoughtfully studied would settle much of the religious controversy of our day, and the whole book is permeated with helpful and stimulating food for thought expressed in an entertaining manner.

MARY S. KNOWLES.

Glens Falls, N. Y.

INTERNATIONAL SUNDAY SCHOOL LESSON

September 4, 1927.

Solomon's Wise Choice. I Kings 3:4-15.

David's last days were full of sorrow. His own sons led rebellions against him, and there was strife as to who should be his successor. Finally David chose Solomon, who was not however the eldest living son, and had him crowned king during his own lifetime. David died shortly afterwards leaving the inexperienced youth to rule the extensive empire alone. It is little wonder that the young man felt his inability to handle the task which had fallen to him and that he desired understanding.

4. *The king.* This is Solomon, the son of David and Bathsheba. He was only about twenty years old at his accession to the throne. *Gibeon.* An ancient shrine, which had not yet been superseded by Jerusalem as the center of the religious life of the nation. *High place.* The early Canaanite inhabitants had worshipped their gods on the tops of the hills. When the Israelites came into the land they imitated this custom and established "high places' 'or local shrines. In many cases they even used the heathen shrines for the worship of Jehovah. It was not until some three hundred years after Solomon that the temple at Jerusalem was declared to be the sole sanctuary. *Burnt-offerings.* The burnt offering signified adoration, and was often made on occasions of great importance. The occasion here is Solomon's accession.

5. *In a dream.* Jehovah speaks to Solomon not by prophets, as he did to David, but in dreams. (9:1-9). *God said.* In the dream. Naturally we owe the account to Solomon's memory of what he dreamed.

6. *Given him a son.* An ancient Israelite considered it one of God's greatest blessings to be given a son to perpetuate his line.

7. *A little child.* This is typical Oriental exaggeration, for as we have seen, Solomon was now about twenty years of age. *To go out or come in.* The ancient Hebrews thought of all life as a matter of "going out and coming in": morning and evening, going on a journey and returning, etc. What Solomon means is "I do not know the right way to do anything."

8. Solomon's idea of a "great people" was of course influenced by the size of the tiny kingdoms which were around him. At its greatest extent his whole empire was about as large as the state of Kansas.

9. *Heart.* The Hebrews thought of the heart as the seat of thinking. Hence they said "heart" when we would say "brain." (Mk. 2:6). In both Nehemiah 4:6 and Numbers 24:13, this same word is translated "mind."

11-14. We should remember that this is God's promise as Solomon dreamed it.

12. *Wise and understanding heart.* Wisdom in the eyes of the Hebrews was of a practical sort, and consisted rather of shrewdness than philosophy. Solomon's wisdom manifested itself in a shrewd administration of justice (I Kings 3:16-28), and in his knowledge of plants and animals. (I Kings 4:32-33).

15. *Came to Jerusalem.* His capital city. *Stood before the ark.* Solomon seems to keep in mind his father's desire to make Jerusalem the religious center of the nation. *Made a feast.* To celebrate both his accession and the favorable foreshadowing of his dream.

DETERMINANT DESIRES

Solomon's dream receives a remarkable confirmation from modern psychology, which says that dreams are caused by unfulfilled desires. It is doubtless true that Solomon, becoming king as a very young man, felt very keenly his inability to rule and his lack of wisdom. And if this longing for an understanding heart came with him to be a dominant desire it is little wonder that he should dream about it, and dream that God had promised to grant his prayer. The important thing was that he did desire wisdom. For God could not have given Solomon that wisdom which made him famous unless he first wanted it more than everything else. Dominant desire is the characteristic of all true petition. How many of our prayers are only half-hearted, and do not express our inmost longing! How can we expect God to give us a clean heart unless that is what we want above all else? How can we pray sincerely that God's kingdom may come unless we are earnestly seeking to make his rule a reality in our relations with other men in business, society, etc.? Our dominant desires will not only cause us to dream about them, and pray about them, but will actually determine the course of their and our lives as well.

GEORGE A. SELLECK.

Lincoln, Virginia.

MARRIAGES

LEINHART-TERRELL—At the home of the bride's parents, Rutherford and Hattie M. Terrell, near Highland, Ohio, August 2, 1927, Helen E. Terrell and Joseph Leinhart of Oviedo, Florida. Frank Milner, minister. They will reside in Oviedo.

MILES-HOLE—In the First Friends Meetinghouse, Richmond, Indiana, August 17, 1927, using Friends ceremony, Leona May Hole and Orvil E. Miles. They will reside in Scarsdale, New York.

SCHEDULE OF YEARLY MEETINGS

With date and place of meeting and name and address of presiding clerk:

Iowa—Oskaloosa, Iowa, August 30. Stephen M. Hadley, Penn College, Oskaloosa, Iowa.

Kansas—Wichita, Kansas, October 11. Edmund Stanley, 1813 University Ave., Wichita, Kans.

Five Years Meeting—Richmond, Ind., October 18. John R. Cary, 205 Morris Bldg., Baltimore, Md.

Baltimore—Baltimore, Md., November 16. John Cary, 205 Morris Bldg., Baltimore, Md.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA
Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

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